

ESTABLISHED AUGUST 24, 1852.

The Intelligencer.

Gold 100 1-2.

Market considerable excitement gold fell

to a quarter of one per cent premium at

the close on Saturday. This event is

mainly, to the fact that Secretary

Sherman, the official whom the Green-

backers are daily abusing as the author

of all our calamities, including the re-

cent failure constantly occurring, has

only failed to negotiate the sale of fifty

millions of 40 per cent bonds at about 14

premium in gold and secured interest.

The millions of these bonds are to be

paid this month, and five millions

monthly throughout the year. This nego-

tiation is regarded as an event of great

importance both in this country and in

Europe. It has strengthened our credit

and made bonds firmer in price, and

shows to the world that on the 1st of

January next, or before, the United States

can redeem their demand paper in

gold, and thus place the country hereafter

on a solid basis as respects values and

prices.

The Secretary has now about ninety-five

millions of gold in the treasury, exclusive

of gold deposits, and to this he has added

thirty millions more. He is thus putting

himself in such a strong position for the

coming event that the dealers in gold see

that, in all probability, he can carry out

the law of 1875, and commence redeeming

greenbacks on the 1st of January, 1878.

Perceiving this, they are in haste to get

rid of their gold, and on Saturday there

were large quantities of it on the market,

breaking down the price almost to zero.

The Wall street people take a very

input view of the financial situation, and

will appear from the dispatches. They

regard the new loan and the prospective

issue of the gold premium as a

measure of inflation, and reason that it

will add to the circulation of the coun-

try the gold coin now lying idle. We have

about three hundred and forty-nine

millions of greenbacks and three hundred

and twenty millions of bank notes out-

standing, at least twenty-five millions of

silver and fractional currency. If we

add to this one hundred and fifty mil-

lions of gold, we shall certainly have an

aggregate of money quite "sufficient for

the wants of trade," as the "infinites"

could express it.

Mr. C. E. DEAN, of Wheeling, West

Virginia, would like to get infor-

mation about land in West Virginia.

He wants to know particularly what the

instruments are for mechanics to emi-

grate to the State with a view to becom-

ing farmers. We beg leave to refer him

to J. M. Bennett, at Weston, Lewis

county; Judge G. D. Camden, Clarkeburg;

Barren county; Col. George R. Latham,

Rockwell county; and Gen. T. M. Harris,

Richie county. These gentlemen will

supply him with information as to where

and on what terms large and small

tracts of land can be purchased.

We will say for Mr. Dean's benefit, and

that of his friends, that there are at this

time strong inducements to purchase

lands in Braxton and Gilmer counties.

Lands are cheap there, and the railroad

under way from Weston to the B. &

Q. C. Clarkeburg, must work a change

for the better in Braxton and Gilmer.

At last the \$25,000 needed to secure

the completion of the Castle Shannon

Summit Stage in Washington, Pa., and

thence toward Middletown, has been

secured. Mr. V. Harding, who once re-

sided in this city, is one of two or three

persons who subscribed \$10,000. It be-

lieves to look as if the road would really

be extended to the Ohio river at Wells-

burg. The name of Castle Shannon road

has been changed to that of the "Pitts-

burgh Southern Railroad." It will have

two branches, one to Morgantown and

one to the Ohio river at Wellsburg. It

contemplates (or rather some of its

friends do) a connection with A. B. Paul's

narrow gauge project from the Ohio

river, at Portland, to Alliance, or some

other point northwest from the river.

Paul's project is not supposed to amount

to much; he is simply a great projector

on paper of railroads. His schemes "die

in a harem."

The doctrine of the Real Presence

in the Sacrament—Sermon

by Bishop Kain at the Cath-

edral yesterday afternoon.

Reverend Bishop Kain preached a ser-

mon yesterday afternoon at the Cathed-

ral on the doctrine of the Real Presence,

as the doctrine of the Real Presence, a

doctrine that has created a world of dis-

union for centuries, and that at the time

of the Reformation was held by Luther

and many of his followers, but rejected

by Zwingle, Calvin and the great body of

Protestant reformers. As it is now-a-

days somewhat novel subject for most

preachers, he hereafter presents an

abstract of the Bishop's remarks, as

follows:

"The doctrine of the Real Presence

is not the communion of the

bread and wine, but the bread which we

eat, is not the partaking of the body

of the Lord." 1 Cor. x. 16.

This question of Christ which we purpose

discussing this evening. "Is it not the

body and blood of Christ which we re-

ceive in Holy Communion?" The form

in which the question is put, supposes an

affirmative answer. It is.

Those who believe that the son of God

became man, must not acknowledge

that the bread and wine which we have

in the communion, is not the body and

blood of Christ, but the bread which we

eat, is not the partaking of the body

of the Lord." 1 Cor. x. 16.

This question of Christ which we purpose

discussing this evening. "Is it not the

body and blood of Christ which we re-

ceive in Holy Communion?" The form

in which the question is put, supposes an

affirmative answer. It is.

Those who believe that the son of God

became man, must not acknowledge

that the bread and wine which we have

in the communion, is not the body and

blood of Christ, but the bread which we

eat, is not the partaking of the body

of the Lord." 1 Cor. x. 16.

This question of Christ which we purpose

discussing this evening. "Is it not the

body and blood of Christ which we re-

ceive in Holy Communion?" The form

in which the question is put, supposes an

affirmative answer. It is.

Those who believe that the son of God

became man, must not acknowledge

that the bread and wine which we have

in the communion, is not the body and

blood of Christ, but the bread which we

eat, is not the partaking of the body

of the Lord." 1 Cor. x. 16.

This question of Christ which we purpose

discussing this evening. "Is it not the

body and blood of Christ which we re-

ceive in Holy Communion?" The form

in which the question is put, supposes an

affirmative answer. It is.

Those who believe that the son of God

became man, must not acknowledge

that the bread and wine which we have

in the communion, is not the body and

blood of Christ, but the bread which we

eat, is not the partaking of the body

of the Lord." 1 Cor. x. 16.

This question of Christ which we purpose

discussing this evening. "Is it not the

body and blood of Christ which we re-

ceive in Holy Communion?" The form

in which the question is put, supposes an

affirmative answer. It is.

Those who believe that the son of God

became man, must not acknowledge

that the bread and wine which we have

in the communion, is not the body and

blood of Christ, but the bread which we

eat, is not the partaking of the body

of the Lord." 1 Cor. x. 16.

This question of Christ which we purpose

discussing this evening. "Is it not the

body and blood of Christ which we re-

ceive in Holy Communion?" The form

in which the question is put, supposes an

affirmative answer. It is.

Those who believe that the son of God

became man, must not acknowledge

that the bread and wine which we have

in the communion, is not the body and

blood of Christ, but the bread which we

eat, is not the partaking of the body

of the Lord." 1 Cor. x. 16.

This question of Christ which we purpose

discussing this evening. "Is it not the

body and blood of Christ which we re-

ceive in Holy Communion?" The form

in which the question is put, supposes an

affirmative answer. It is.

Those who believe that the son of God

became man, must not acknowledge

that the bread and wine which we have

in the communion, is not the body and

blood of Christ, but the bread which we

eat, is not the partaking of the body

of the Lord." 1 Cor. x. 16.

This question of Christ which we purpose

discussing this evening. "Is it not the

body and blood of Christ which we re-

ceive in Holy Communion?" The form

in which the question is put, supposes an

affirmative answer. It is.

Those who believe that the son of God

became man, must not acknowledge

that the bread and wine which we have

in the communion, is not the body and

blood of Christ, but the bread which we

eat, is not the partaking of the body

of the Lord." 1 Cor. x. 16.

This question of Christ which we purpose

discussing this evening. "Is it not the

body and blood of Christ which we re-

ceive in Holy Communion?" The form

in which the question is put, supposes an

affirmative answer. It is.

Those who believe that the son of God

became man, must not acknowledge

that the bread and wine which we have

in the communion, is not the body and

blood of Christ, but the bread which we

eat, is not the partaking of the body

of the Lord." 1 Cor. x. 16.

This question of Christ which we purpose

discussing this evening. "Is it not the

body and blood of Christ which we re-

ceive in Holy Communion?" The form

in which the question is put, supposes an

affirmative answer. It is.

Those who believe that the son of God

became man, must not acknowledge

that the bread and wine which we have

in the communion, is not the body and

blood of Christ, but the bread which we

eat, is not the partaking of the body

of the Lord." 1 Cor. x. 16.

This question of Christ which we purpose

discussing this evening. "Is it not the

body and blood of Christ which we re-

ceive in Holy Communion?" The form

in which the question is put, supposes an

affirmative answer. It is.

Those who believe that the son of God

became man, must not acknowledge

that the bread and wine which we have

in the communion, is not the body and

blood of Christ, but the bread which we

eat, is not the partaking of the body

of the Lord." 1 Cor. x. 16.

This question of Christ which we purpose

discussing this evening. "Is it not the

body and blood of Christ which we re-

ceive in Holy Communion?" The form

in which the question is put, supposes an

affirmative answer. It is.

Those who believe that the son of God

became man, must not acknowledge

that the bread and wine which we have

in the communion, is not the body and

blood of Christ, but the bread which we

eat, is not the partaking of the body

of the Lord." 1 Cor. x. 16.

This question of Christ which we purpose

discussing this evening. "Is it not the

body and blood of Christ which we re-

ceive in Holy Communion?" The form

in which the question is put, supposes an

affirmative answer. It is.

Those who believe that the son of God

became man, must not acknowledge

that the bread and wine which we have

in the communion, is not the body and